

is never unaware that even someone as powerful as Hamilton was, and felt himself to be, vulnerable to reverses of fortune.

The attempt to provide suitable futures in the limited circumstances of the province for eleven children and step-children fully demonstrated the difficulty of institutionalizing and making permanent the advantages even a Hamilton could build up. Dramatic evidence of this was the collapse of his entire business system, as inherited by two of his sons, in just three years after his death. Nor would it have been easy to liquidate such an empire in order to return to Britain with one's gains. Instead Hamilton appears to have planned to leave his fortune primarily as an enormous endowment in eventually saleable land.

This makes a fascinating and important story, and Wilson has it in very much the appropriate perspective. Despite the handicap of working without a central body of Hamilton papers, which prevents him from offering a detailed chronicle of the firm based on its accounts and correspondence, he is very successful at recapturing the world of the Hamilton enterprises. A few problems of interpretation do, however, need to be noted. Thus, he uses the term "profit" rather loosely; it appears to stand for mark-up (p. 93) or even gross income (p. 73), rather than some measure of net return after costs are properly allowed for. The merchant's term "advance", meaning mark-up on original invoice value, is misread as meaning payment in advance of receipt of goods (p. 89). The figure of 49,000 barrels of flour said to have been locally ordered by the British Army in 1801 (p. 82) is hugely excessive. The term "creditor" is used at one point where the sense of the passage strongly suggests "debtor" is meant (p. 149, 1.39). More generally, the reader is not always clear on how to read such necessarily comparative terms as "high", "expensive", "overwhelming", and "substantial". Withal, these are modest matters, and they do not affect the book's core arguments or its authority.

The continuation of the Carleton Library, in which this volume appears (now published by Carleton University), is so much to be welcomed that it seems churlish to complain. Even so, it is disappointing that the printers and publishers have not done a better job with the production of this book. Errors that were surely avoidable at reasonable cost include uneven spacing of lines (e.g. there are 47 on p. 160 and just 44 on the facing page), missing lines or parts of lines (pp. 95, 116), smeared ink and blurred typography, and imperfectly legible maps (some categories of data being impossible to distinguish). It is unfortunate that so good a book should suffer such blemishes.

It would be quite wrong to conclude on this negative note, for this is an impressively and imaginatively researched work that demonstrates splendidly the ways in which good business history can be social history at its best. This is as fine an account of Upper Canada's development to 1812 as any now available.

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GAIL LEE BERNSTEIN — *Haruko's World: A Japanese Woman and Her Community*. Stanford: Stanford University Press, 1983. Pp. xvii, 199.

ROBERT B. MARKS — *Rural Revolution in South China: Peasants and the Making of History in Haifeng County, 1570-1930*. Wisconsin: The University of Wisconsin Press, 1984. Pp. xxv, 339.

Both works investigate rural conditions in North East Asia, but this is where the similarity ends. Marks commences his work with a description of his subject and methodology, setting the tone for a piece of solid academic research. Bernstein warns her reader that the presentation of her research does not conform to the conventional academic pattern. Marks aims at writing "social history with

a small s" making "no attempt to chronicle all the details of rural life. Literacy, food consumption, types of housing and furniture, dress, childhood and childrearing, or women and the family" are not part of his study (p. xiii). Bernstein, on the other hand, is concerned with these very details of everyday life which Marks chooses to ignore.

*Haruko's World* centres, as the title implies, around the woman Haruko, the wife of a farmer in one of Japan's remoter areas, born in the early thirties. Bernstein had arranged lodgings with Haruko's family for a seven-month investigation into the life of Japanese farm women. The result could have been a detached presentation of well-argued facts and figures. Instead Bernstein chose to write a very personal and extremely readable account of her life as Haruko's lodger.

In the method chosen lie both the weakness and strength of the book. Elsewhere Bernstein has been criticized for a lack of structure and methodology. At times this criticism is justified. The book, for instance, is divided into three parts: "Scholar and Subject", "Farm Family", "Farm Community", with an appended section, "Bessho Revisited". Yet the topics discussed do not always correspond to the headings. For instance a section entitled "Fumiko, the Genteel Farm Woman", dealing with the problems of the young wife when coming to live with her husband's family, is under the chapter heading "Farm Community". Yet the description of Haruko's problems in this same situation is found in the chapter "Farm Family". Again, the efforts of Haruko's husband to organize fellow farmers into a local cooperative for the purchase of modern farm machinery are described in the chapter "Farm Family". Searching for material on this topic I would have expected to find it in the chapter "Farm Community". The publisher's decision not to append an index makes the task of locating a particular topic even more difficult.

The strength of Bernstein's approach is that *Haruko's World* is a joy to read. From the first page, describing the author's arrival at the local train station, to the last chapter, narrating the family's social progress after an interval of seven years, the reader is carried along by the flow of the story. The extensive use of dialogue permits personal involvement with the principal characters: Haruko, the hardworking and domineering mother, her husband Shooichi who had once been a member of a farm study-group to the U.S. and was now trying to modernize farming in his local community, his elderly mother, resentful of the dominance of her daughter-in-law, and two sullen and demanding school-age children.

I feel that the personal involvement of the reader resulting from Bernstein's unorthodox academic approach is an important aspect of the book. All too often the Japanese are portrayed as interacting in a — to the West — incomprehensible fashion. Through her very intimate description of Haruko and her family, Bernstein succeeds in demonstrating that the basic human problems of the working mother transcend cultural and social boundaries. Bound by the conventions of her society, the Japanese farm woman often finds solutions differing from those adopted by her Western counterpart. These variations imposed by the diverging cultural background are valuable to delineate and sharpen the analysis of these problems in our own society.

Consequently, *Haruko's World* is an important work for those concerned with Women's Studies. At the same time the book is valuable for people involved in the study of modern Japan, be it through book knowledge or an actual visit to the country. From my own experience in Japan, I consider it essential reading for anyone planning to visit or live with a Japanese family. Bernstein's descriptions of everyday life teach more than most volumes claiming to hold the key to the Japanese mind. From explanations of modes of behaviour frequently misunderstood by Westerners (Haruko's apparently negative reception of her lodger, p. 6), to an account of her hosts' attempt to deal with the overwhelming curiosity of friends and neighbours in the foreigner's personal life ("Can she use a Japanese-style toilet?" "No, she waits until she gets back to the U.S.", p. 32), from social and economic problems of modernization in the rural sector, to child rearing and education, the book provides a great variety of information for students of Japanese society.

In view of the general appeal of the book, its publication as a hardcover edition at a price of \$25 appears inappropriate. Hopefully it will be reprinted in paperback to be competitive with the great mass of popular books on Japan, which frequently are not based on such solid research.

Marks' *Rural Revolution in South China* is a book of a more conventional academic type. In his opening pages he states his thesis, namely that rural revolutions in China were not brought about by "ideology, urban politics, Communist organization, fortuitous waves of peasant nationalism or elite Communist policy and mobilization tactics", but by "the process of rural socio-economic change" (p. xi). To prove his point Marks examines in some detail peasant movements in the province of Haifeng from 1570-1930. The account is strongly slanted towards the modern period with just under half of the text (141 pages out of 291) dealing with the 1920s. From the point of view of rural revolution this was an important decade in Haifeng, seeing the destruction of the gentry and political élite and the establishment of China's first rural soviet.

It is precisely in Marks' account of this period that his thesis is least convincing. Events centre around the charismatic peasant leader Peng Pai, son of a wealthy landlord, turned revolutionary. Marks' description of how Pai Peng slowly coaxed the initially scared and apathetic peasants into action (pp. 152-154) contradicts his contention that this revolution was purely the result of local rural socio-economic change. Naturally, as the author explains, "the revolutionary movement of the 1920's did not spring full-blown, Minerva-like, from the head of Communist organizers..." (p. xii). But, one must ask, would it have erupted in similar fashion without the charismatic leadership of Pai Peng? Marks defines charismatic leadership differently from the Weberian concept, adopting instead a definition used by Peter Worsley in his study of "cargo" cults of the South Pacific where the charismatic leader is not much more than the mouth piece of his supporters (p. 186). Yet Peng Pai is more than a mouth piece. It is only with his help that feuding groups are united into a powerful front (pp. 176-80, 193) and that the peasants' great range of grievances are formulated into precise goals permitting collective action under his direction fired by his ideological convictions (p. 228). Clearly, Peng Pai could not have started a revolution without the existing local socio-economic conditions. But would the peasants' grievances have found such radical expression without the organizational talent and the ideology of Peng Pai? Perhaps in anticipation of such argument the author makes the point that also Peng's emergence as a revolutionary must be seen as part of the socio-economic process, inasmuch as these forces produced the rich whose children had the education to study western theories of revolution (p. 285). Naturally, charismatic leaders are produced by certain socio-economic conditions and so is the ideology they adopt. But this fact does not substantiate the bold statement that "the peasants of Haifeng made their own history" (p. 282), discounting influence from outside.

However, even though one may not fully agree with assigning Haifeng's rural revolution solely to the political powers of the peasantry, the work has an important contribution to make. Local socio-economic forces have often been underestimated in favour of ideological authority and charismatic leadership and this book does much to correct this view.

Both the above works deserve the attention of scholars beyond those specializing in Far Eastern studies.

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